THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." Luke 2, 14

"How beautiful are the feet of him that publisheth Salvation." Isa. 52. 7.

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A SERMON,

DELIVERED BEFORE THE GENERAL CONVENTION OF UNIVERSALISTS, Sept. 1823.

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh, which I will give for the life of the world."—St. John 6. 51.

Man, the offspring of an Almighty Parent, has been endowed with those moral powers and faculties which demonstrate his affinity to his great and glorious Origin, render him accountable for his conduct, constitute him a subject of the moral government of God, an object of the parental care and tender mercy of his Father in heaven, and an heir of immortal felicity. In conformity with these exalted sentiments, and in confirmation of their truth, we find that God has adapted various sources and means of instruction to the condition and wants of mankind. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his son." By the light of reason, by the powers of conscience, by all the dispensations of His providence, in the expanded volume of nature, and in the rich treasures of the divine word, the record of heaven's gracious will, the common Parent of mankind is communicating invaluable essons of wisdom and knowledge to his creatures, and with an all-commanding voice is speaking volumes in his own praise. But what advantages can be derived from these unspeakable privileges, while man refuses to exercise the powers of his mind in the attainment of truth and divine knowledge? By neglecting to reason, by disregarding the refined, exalted powers of discrimination in his own mind, how often does man voluntarily become the dupe of ignorance, folly, vice, and unavoidable consequent misery! What benefit is it to man that he was created "but a little lower than the angels" and favored with all needful means of moral improvement, while he does not exercise his faculties, improve his privileges and listen to instruction?

The subject now under consideration demands our undivided and impartial attention—more particularly on account of the absurdity into which it has been thrown, and the obscurity in which it has been enveloped by the unhallowed exertions of an apostate church. In the elucidation of this subject, we shall endeavor to show,

1. That our text is not altogether *literal*.

2. What we should understand by the "living bread," which Christ calls his *flesh*.

3. That this "living bread" is *given* for the life of the world by the free grace of God.

4. That this choicest of heaven's gifts, being at the direction of infinite wisdom, will accomplish the most glorious result, even the eternal salvation and spiritual life of a lost world.

First. We are to show that our text is not altogether *literal*. "The bread that I will give is my flesh," &c. From this and similar language, Papists have contended that the elements of bread and wine, used at the Eucharist, or Lord's supper, are really transformed into the *body* and *blood* of Jesus Christ. This inconsistent doctrine, while it is well calculated to impose an awful influence upon an ignorant and credulous world, to promote and establish a cruel, ecclesiastical tyranny, by chaining the human mind to the persecuting, bloody car of superstition; while it has extensively produced these direful effects, as may be demonstrated by the blood of thousands and the misery of millions, is nevertheless directly calculated to drive the reflecting mind into darkness and doubt, to an entire rejection of the sacred oracles of inspiration, in which alone we have "eternal life"; leaving helpless mortals within the cold grasp of the angel of death, as the messenger of entire and never-ending destruction! But

perhaps the hearer will say, "is not the text explicit?" "The bread that I will give *is my flesh.*' Does not the Saviour say, 'Except ye eat the flesh of the son of man and drink his blood, ye have no life in you'? Did not the Saviour expressly say, at the establishment of this ordinance, '*This is my body?*'" Most certainly Christ used this language, and the Papist uses the same, while he adds, "Will you have the presumption, the impiety to say, this is not Christ's body, when Christ says this is my body?" John says, "The axe is laid at the root of the tree": also, "He shall baptize you with *fire.*" Christ says, "if thy hand offend thee, *cut it off*—if thine eye offend thee, *pluck it out.*" He also says, "For every one shall be *salted* with *fire*," &c. Numerous other similar expressions may be adduced, which incontestibly prove, that without the due exercise of reason and understanding, man is not only the most unreasonable, but the most miserable of all creatures. A moment's reflection will teach us, that though light and truth, in brilliant glory from heaven beam on man, and extend to the ample range of creation, still without the exercise of our rational faculties, we are no more the subjects of instruction than "*the beasts that perish.*" If a sentiment so perfectly absurd as that a priest, by saying a few words, can convert the simple elements of bread and wine into the real body and blood of Christ, and this process can be performed thousands of times, through thousands of ages; if a sentiment so inconsistent can be forced upon us, in opposition to our senses, to reason, to sound philosophy, and we may add, to Christ's own explanation; then we may abandon ourselves to despair, grovel in the thick darkness of ignorance, and give ourselves up to the blind guidance of "blind guides," till all shall be prostrated together into the ditch of darkness, woe and death! The whole Protestant world have rejected the absurd doctrine we have been examining, and it has often been demonstrated to be untrue. Would to God that every Protestant would understand the important lesson which is taught in this single particular! Every one should seriously ask himself whether the same mode of reasoning which disproves the doctrine of transubstantiation, does not equally disprove certain opinions which originated in the Roman church, and have been traditionally received from our fathers. We need not particularize. We trust this remark will lead to a careful examination of every sentiment not already duly examined.

Second. We are to show what we should understand by the "living bread" which Christ calls his flesh.

It is believed that there is an excellence in this subject, when clearly understood, which is indiscribable. Jesus says, "Verily I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven—for the bread of God is he which cometh down from heaven and giveth life unto the world. I am the bread of life—he that cometh to me shall never hunger, and he that believeth on me shall never thirst." Again he says, "I am that bread of life—this is the bread that came down from heaven, that a man may eat thereof and never die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever! and the bread that I will give is my flesh, which I will give for the life of the world." Notwithstanding the murmuring of the jews, Jesus continues this striking mode of instruction, till he said verse 54.—"Whoso eateth my flesh and drinketh my blood, hath eternal life. For my flesh is meat indeed, and my blood is drink indeed." Even his disciples said "This is an hard saying, who can hear it?" Jesus replied. "Doth this offend you? *It is the spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you they are spirit and they are life.*"—Here the whole matter was explained; the mystery fully revealed. "The *flesh* profiteth nothing—the *words* that I speak unto you they are spirit and they are life." "Except ye eat the *flesh* &c. the flesh profiteth nothing, the *words* &c. What his *words* were, we learn from verse 68. After many of the disciples "went back," Jesus asked the twelve "Will ye also go away? Simon Peter answered and said, Lord to whom shall we go? Thou hast the *words of eternal life*, and we believe and are sure that thou art that Christ the son of the living God." How beautiful, how interesting are his words! They are "the words of eternal life:" and thanks be to God the words of *eternal death* never proceeded out of his mouth.

Third. We are to show that this "living bread," or doctrine is *given* for the life of the *world* by the free grace of God.

No point can be more clearly stated, than the one in our text, that the true bread of spiritual life proceeds from the underived, endless goodness of God, and is so directed by divine wisdom as not to be dependent on any *contingency* whatever, "Which I will *give* for the life of the world.". But concerning this, as well as most other important subjects, there exists a wide difference of sentiment. All opinions on this subject are substantially embraced in the four following, viz. 1st, That man is not the subject of spiritual, immortal life, but that his ephemeral existence shall terminate in eternal *nothingness:* and like the falling meteor, shall vanish in the dark, long, endless *night of oblivion!* 2nd. That *eternal life* is the free gif of God in Christ, not to the whole sinful world of mankind, but to a chosen, elect number, which were given to Christ in an eternal covenant of redemption; while the remaining part of the human race were not only left out of the covenant of divine grace, but were ordained to endure the endless tortures and burnings of hell, by an irrevocable decree of almighty God! 3d. That the precious blessing of everlasting life is *proposed*, not *given*, but *proposed* for the benefit of wretched, perishing mortals; and that our salvation or damnation depends upon our acceptance or rejection of that which is *offered;* while God, with perfect indifference respecting the fate of his own offspring, views them plunging by millions into the abyss of an endless hell! 4th. That *eternal life* is the free gift of God in Christ to the whole sinful family of man, that this life was not produced, and cannot be destroyed by the power of any created being.

The first of the above named opinions, wholly denies the divine testimony and may properly be termed *unbelief.* But we rejoice that the unbelief of man, "cannot make the faith of God of none effect." This opinion fills the mind with gloom, and the imagination with the spectres of despair. It casts a dark shade upon the boundless glory of God. It circumscribes human happiness and checks the flowing tide of gratitude to the Almighty Giver of all good. It destroys the fondest hopes of man, and leaves no source of consolation in the deepest affliction, the awful hour of death. It rolls the tide of time to the abyss of non-entity, and presents its adherents as objects of the most tender regard, the most pure compassion, to the believer in the lively oracles of divine truth. It makes God a liar by rejecting the record He hath given of his Son: but it is incomparably better than the doctrine of *endless misery*, by whatever means that horrible doom may be accomplished. Did the Almighty implant the fond and ardent desire of existence and enjoyment in every intelligent being, only to blast their fondest hopes with the besom of endless destruction, and to extinguish the lamp of intelligent life in the awful starless night of interminable oblivion? May all the perfections of heaven's immortal King combine to banish the distressing thought from every human mind! May the brilliant glorious Sun of righteousness and truth, shed the consoling light of *immortality* upon the gloomy horizon of *death hell* and *the grave!* May the language of a now glorified Redeemer, reverberate through all creation, and become the power of salvation to every subject of our heavenly Father's infinite love! May the accents of mercy that flowed from the lip of truth reach every heart; and may the gracious words that proceeded from a Saviour's mouth be understandingly heard by every creature, "*Because I live ye shall live also!*"

The second opinion on this important subject is, that eternal life is the free gift of God through Christ to a chosen part of the sinful world of mankind, while all those who were not thus chosen before the world began, are reprobated to never ceasing misery by an irreversible decree of God. This sentiment, though it has long been professed by a considerable portion of the christian world, is manifestly unreasonable and unscriptural. It exhibits the doctrine of infinite *partiality* in the clearest view imaginable. Can an earthly parent be found who would be willing to act upon this principle, conferring all his favors upon a few of his children, and dooming the remaining part of his own offspring to misery, as perfect as his power could inflict? If it be just in God to practice such manifest partiality among the children of his creation, why is it not equally just and right that earthly parents should conduct in the same manner? How can man be *like* God, unless he should conduct in *like* manner as far as may be in his power? The sun shines upon the evil and the good; the rain descends upon the just and the unjust: and all the varied blessings & boun-

ties of the providence of God, serve to disprove a sentiment so manifestly absurd as the one under consideration. Again this opinion supposes God to be a *barbarous unfeeling Tyrant*, who has ushered millions and millions of intelligent creatures into existence, closed the doors of mercy against them for ever, denied them the power of escaping from his revengeful grasp, and doomed them to the never ceasing flames of a hell prepared by the God who made them! Can we possibly ascribe more *atrocity*, more *malignity* to the worst devil that ever could exist? If the damnation of *reprobates* were as certain as their existence, why were they called into being? *Non-existence* could not *offend*, could not *suffer*, could not *solicit* life. What idea can be more absurd and abominable, than that *an eternally cursed existence may be derived from a God of infinite love!!* We blame not the believers of this doctrine: we pity them, and would to God that they may be speedily delivered therefrom? This sentiment evidently has a tendency to make men morose, uncharitable, partial, unfeeling, unsocial, relentless and vindictive. It congeals the most benevolent feelings of the human heart, and to disprove it, we might refer to the general testimony of the scriptures. The following may suffice at this time. St. John. 12. 47. "And if any man hear my words and believe not, judge him not; for I came not to Judge the world, *but to save the* WORLD."

The third opinion, viz. that eternal life is not given freely and communicated perfectly, but that it is *offered* for the acceptance or rejection of man, while God, with so much indifference as to render them no effectual assistance, beholds the creatures of his power irrecoverably perishing by thousands and millions, now claims our attention. Where is the earthly parent who would thus inhumanly suffer his offsping to seal their own destruction, when the breath of his mouth would save them? Who is prepared to stigmatize the character of that God, whose "tender mercies are over all his works," with that cold indifference which would disgrace an earthly parent? Is not this sentiment directly contradicted by the rich profusion of heaven's blessings continually showered on all mankind? Again, where is the propriety of placing man on an equal footing with his Maker, that he may share equal honors in his own eternal salvation? Why suppose that man has power to render null and void all his Creator has done for his salvation? That God who sustains all creatures by his power, who rolls the spheres of heaven at his nod, upon whose will depends all existence and felicity, who holds the vast Temple of the universe in the hollow of this hand, whose all penetrating ken from all eternity, through all times, in all places and to endless ages beholds all things as they are, would not thus degrade himself, nor suffer a final and complete defeat of his purposes. But this opinion is pernicious, because it effectually lays the foundation for that pharisaical pride, arrogance and ostentation, which is ever evinced in the life of the bigot and the self-righteous. For if our eternal happiness depend on any exertion of our own, and if we think we have done our duty, while others have not done theirs; then we may *boast*, then we may say, "we *righteous* and they *wicked*:" then in the language of presumption and wickedness, we may say "*Stand by thyself, I am holier than thou*"! It appears as though every attentive reader of Revelation must be convinced that *our works* have no more to do in accomplishing immortal life and felicity than they had in originating our present existence! We wish to be understood. We by no means discourage any good work in the power of man to perform. "Good works are good and profitable unto men." We may benefit ourselves and our fellow creatures in time; but our sphere of action is *finite*; our powers are *limited*; and this necessarily *limits* all the *consequences* of our actions, whether good or evil. We might as rationally expect to annihilate the countless millions of fixed stars, which twinkle in the boundless abyss of space, as to expect to *secure* an *eternal insecurity*, or fix our destiny for eternity by our own puny exertions! Let everlasting thanksgivings be offered to "the only wise God our Saviour," that He has not rested the great interests of *immortality* upon any *contingency*; but that his own arm hath bro't salvation, that "salvation is of the Lord," and not of man. "Praise waiteth for thee, O God, in Zion, and unto thee shall the vow be performed; O thou that hearest prayer, unto thee shall all flesh come" Ps. 65. 1-2.

The fourth opinion on this subject is, that "eternal life" is the free gift of God in Christ to the whole sinful world, that it was not produced and cannot be des-

troyed by any created being. In the consideration of this point, our main object will be to show that the gift of "eternal life" originated in the free grace of God, and was *designed* for the salvation of the whole world: the *accomplishment* of this infinitely gracious design will be attended to, under our last general proposition. Few will presume to deny that a purpose which embraces the spiritual well-being of all men, is most consistent with the character of a perfect, gracious, all-powerful Being. This purpose is also most beneficial to mankind; whether considered theoretically or practically. The earthly parent who shall *design* the best good of all his children, would be considered a *good* parent, although, for want of power, he might fail to execute his design. But for our great consolation, this point is perfectly established in the oracles of truth. An Apostle has said "The *gift* of God is eternal life." It is *given* and not *purchased* by any exertions of man. The same Apostle has also said, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, *not of works*, lest any man should boast." Again, "Who hath saved us, and called us with an holy calling, not according to our works; but according to his own purpose and grace, which was given us in Christ before the world began." Again "He that believeth on the son of God, hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son: and this is the record, that God hath given to us *eternal life*, and this life is in his Son." In the passage last cited, it is positively declared that God hath given eternal life to *believers* and *unbelievers*. The difference between them is, that one receives and enjoys the truth, while the other does not. The *unbeliever* could not make God a liar through unbelief; unless God had given him eternal life in Christ. The Apostle to the Gentiles has clearly stated the ground of man's justification before God: "For all have sinned and come short of the glory of God; *being* (i. e. *all* being) *justified freely by his grace* through the redemption that is in Christ Jesus." The Apostle John says, "We have seen and do testify that the Father sent the Son" (for what purpose?) "*to be the Saviour of the* WORLD." Again the scripture saith, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father the hour is come; glorify thy Son that thy Son also may glorify thee: as thou hast given him power over all flesh" (why?) "*that he should give eternal life to as many as thou hast given him.*" The above cited testimony is sufficient to establish the point that "eternal life" is the gift of God in Christ to all mankind, and that the *design* of God in the giving of his Son, was to save, not a part, but the whole world.

Our fourth and last general proposition is, to show that eternal life, the choicest of heaven's gifts being under the direction of infinite wisdom, will accomplish the most glorious result, even the salvation of the whole human race.

It may seem rather extraordinary that it should become necessary for us to inquire whether the Almighty will ever accomplish his designs or not! But the present state of the world renders this inquiry indispensable. On this point we need say but little; for we have already partially anticipated the glorious result of the Creator's works, in the elucidation of the former part of our subject. Concerning this particular, we shall labor to remove every doubt from the mind of the impartial searcher after the true bread of everlasting life. Many who firmly believe that the Son of God labored and suffered for the salvation of mankind; that he was raised from the dead to give man the assurance of a resurrection from the power of the grave; who yet have not the felicity to believe in the salvation of all, for whom he gave himself a ransom: but unfortunately suppose that a vast portion of the human family will be forever lost. We censure no man for an opinion. We call in question no man's integrity. We cheerfully admit that all possess an *equal* right to judge for themselves. But we feel it to be an important duty, to do all in our power to remove those fatal errors, which prevent the reception of the bread of life, which, so far from consoling man with the words of eternal life, cause him to mourn in the reception of the words of *eternal death and endless woe*. Nothing can be plainer than that, if Jesus gave his flesh or doctrine for the life of the *world*, then the *world* will spiritually live through him, or the object of his mission will not be effected. If the Son of God gave himself for a part only, according to the Calvinistic sentiment of election and reprobation, which

is thus expressed. "By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death;" if but a part were given to the Saviour in the eternal covenant of divine mercy; then indeed would his mission be fully effected by the salvation of his elect; notwithstanding the eternal misery of every reprobate of woe. But this opinion stands in direct opposition to the express language of our text, as well as the general tenor of scripture. "The Son of man is come to seek and to save that which was lost." All were lost. "All have sinned and come short of the glory of God," If the Saviour should never seek and save all that were lost, then the purpose of his mission would fail of its accomplishment. Why do we ascribe such *duplicity* and *folly* to God, as to suppose that he "sent his Son to be the Saviour of the world," notwithstanding he had reprobated a majority of the world to endless misery? Why do we ascribe such *weakness* to the Almighty as to suppose that he in mercy designed to save all mankind, and could not effect his purpose! Why do we ascribe such *partiality* to the Creator as to suppose that he designed and will effect the salvation of *some*, and the eternal misery of *others* in like condition? Why do we ascribe such *malignity* to God, as to suppose that, to all eternity, he will continue the existence and the misery of creatures to whom he gave being without any provocation or solicitation? May such preposterous notions be banished forever! The perfections of God clearly show that,

"Ere the morning stars creation sang.
His purpose was complete;
Nor can the feeble powers of man,
His universal love defeat."

This subject is fortunately presented in the clearest possible light. The universal goodness of God in his providence, the promises to the patriarchs, the language of all the holy prophets of old, the testimony of the son of God whose word was life, the declarations of the Apostles, and the spirit which indicts the prayer of the believer; all, all confirm the inexpressibly glorious sentiment that death shall be swallowed up in victory, and all tears wiped from off all faces; that the devil and all his works shall be destroyed; that all nations, families and kindreds shall be blessed with justification through faith in Christ Jesus; that all the intelligent creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God; that this mortal must put on immortality; that as in Adam all die, even so in Christ shall all be made alive; that the ransomed of the Lord, who gave himself a ransom for all, shall return and come to Zion with songs & everlasting joy upon their heads; that the whole family of man shall eat the bread and drink the waters of eternal life in the many mansions of our heavenly father's house, in the realms of immortal light; and that all intelligent beings shall participate in the heavenly banquet of eternal, infinite, endless love! O glorious vision! Ever gracious God! Our eyes have seen thy salvation. How consolatory to the patriarch of old and his family, was the intelligence that there was *bread* in Egypt! How salutary is the cooling stream to the thirsty! How reviving is the bread of temporal life to the pale, emaciated, perishing mortal, who has beheld the ghostly spectre of starvation staring him in the face! How joyful is the news of *eternal life* to the victims of the cold and silent grave! How are our hearts gladdened by hearing that which was announced by the angels of God, "Fear not, for behold I bring you good news and glad tidings of great joy, which shall be unto all people"! When we look around upon our fellow creatures, our dearest connections and friends, and see them one after another, prostrated in the dust by the arrows of death, hurled indiscriminately amongst us; when we feel the decay of our own nature; when we behold *mortality* engraven on all earthly objects by the finger of Omnipotence; when we witness the current of time, rushing to an undiscovered, a shoreless eternity; when we contemplate these sublime truths, do not "our hearts burn within us," and our souls glow with the liveliest emotions of gratitude at the joyful tidings of salvation, the gracious language of redeeming love, the words of *eternal life?* How salutary is this opinion in strengthening us for the performance of every duty, by enabling us to forgive our enemies, to love God supremely, and our neighbors as ourselves! How different from the prospect of the endless wretchedness of ourselves or others! Were it not for the force of tradition, with that horror that would freeze the last drop of blood that revisits

the heart, we should view the awful supposed catastrophe of the human race, when the tenderest ligaments of friendship and love, shall be severed by the flames of hell; when the burning vengeance of the Almighty, bursting from the throne of Omnipotence, shall roll in endless surges of fire and flame, where the victims of damnation shall be denied even the loss of existence, where

"Billows of angry fire shall roll
To blast the rebel worm,
And beat upon his naked soul
In one eternal storm"!

Why ascribe such barbarity and malignity to God? If the Almighty can be agitated by the storms of passion, if his creatures by any means be excluded from his favor, why does he continue them in being? Is it that he may in some measure satiate immortal malignity? Why does not the Creator, like Milton's devil in the awful battle of heaven, "*Issue volleys of chained thunderbolts and iron globes*," upon the miserable victims of Almighty wrath; annihilate the region of hell; with the besom of perpetual destruction sweep its inhabitants into the abyss of non-entity, and seek to calm the perturbations of his infinite mind, by contemplating the wide waste of devastation and emptiness he had produced, or by trying the experiment of creating another race of beings, which perhaps might answer his purpose? May the day-star of heaven banish the visions of darkness from every mind! May the pardoning mercy and infinite love of God reach every heart! That Being, who in the morning of creation, issued the powerful mandate, "*Let there be light*," and it was according to his word; that God who rules all worlds and appoints the final destiny of all created beings, "*will have all men to be saved, and worketh all things after the counsel of his own will.*" "Jesus is the head of every man."

"The members must the head rejoin,
The body be complete;
Then—then shall end prophetic time,
And *all creation* meet"!

Then shall the bread and water of everlasting life be received by all the ransomed of the Lord. Then shall the son of God "see of the travail of his soul and be satisfied." Then shall the song of redeeming love be chanted in deathless strains by every tongue. Then shall the conquests of all-conquering grace be complete, and "GOD BE ALL IN ALL"! "The Lord God omnipotent reigneth," let all creation do him homage. AMEN.

[FOR THE HERALD.]

To the Rev. Isaac Puffer.

REV. SIR,

Not long since, while in conversation with you upon the subject of religion; a passage was introduced from Rom. 8, 21. which reads as follows: "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Here you admitted that by the *creature*, was meant the creature *man*; and that all mankind would be "delivered from the bondage of corruption into the glorious liberty of the children of God:" and yet you endeavored to maintain the doctrine of endless misery; arguing that this deliverance did not imply their happiness.

Now, sir be so good as to let me know what is meant by the glorious liberty of the children of God, as mentioned in the text. For this is the liberty into which all mankind are to be delivered according to your own statement.

In complying with the above request you will greatly oblige your sincere friend.

WILLIS HOSKINS.

Lowville, Nov. 1, 1824.

ORIGINAL ANECDOTE.

Not long since, a young Lady called at Mr. T's. Store in the village of Lowville in order to purchase some School books, and among others enquired if he had any Geographys, upon which Mr. T. informed her, that he had *Morses Universal Geography*. At hearing these words she seemed almost frightened out of her senses, and fetching a deep sigh, exclaimed—"*Oh! give me no Universal books.*"!

It was in vain that Mr. T. endeavored to persuade her that it was not a theological, but a geographical work, that it contained a description of the productions of the earth, of the manners and customs of its inhabitants, but to all this, she seemed insensible, and in great agitation immediately left the room without purchasing a single article, and has never been seen there since.

SCHISMS.

The schisms of the Church of Christ are deeply to be lamented, on many accounts, by those who have any regard for all that is valuable and worth preserving amongst

men; and although we are willing to believe with Paley, that the rent has not reached the foundation, yet are these differences (though not essentials) the more particularly to be lamented, because they prevent the full extension of the glorious light of the gospel throughout the world. These differences amongst ourselves, furnish those whom we would attempt to convert, with a plausible, and to them I fear, unanswerable argument;—with what face can you christians attempt to make us converts to your faith, when you have not yet decided amongst yourselves what christianity is? Surely it will be time enough to make proselytes of others, when you yourselves are agreed. For Calvin damns the Pope, and the Pope damns Calvin; and the only thing in which they agree, is in damning Socinus; while Socinus in his turn laughs at both, and believes neither.

POETRY.

HOME.

Where burns the lov'd hearth brightest,
Cheering the social breast?
Where beats the fond heart lightest,
Its humble hopes possess'd?
Where is the smile of sadness,
Of meek-eyed patience born,
Worth more than those of gladness
Which mirth's bright cheek adorn?
Pleasure is mark'd by fleetness,
To those who ever roam:
While grief itself has sweetness
At Home! dear home!

There blend the ties that strengthen
Our hearts in hours of grief,
The silver links that lengthen
Joy's visits when most brief:
There eyes in all their splendour,
Are vocal to the heart,
And glances gay or tender
Fresh eloquence impart:
Then dost thou sigh for pleasure!
O! do not widely roam;
But seek that hidden treasure
At Home! dear home!

Does pure religion charm thee
Far more than ought below?
Wouldst thou that she should arm thee
Against the hour of wo?
Think not she dwelleth only
In temples built for prayer;
For Home itself is lonely
Unless her smiles be there;
The devotee may falter,
The bigot blindly roam;
If worshipless her alter
At Home! dear home!

Love over it presideth,
With meek and watchful awe,
Its daily service guideth,
And shows its perfect law;
If there thy faith shall fail thee,
If there no shrine be found,
What can thy prayers avail thee
With kneeling crowds around?
Go! leave thy gift unoffer'd,
Beneath Religion's dome,
And be her first-fruits proffer'd
At Home! dear home!

Bernard Barton.

DEDICATION.

On Wednesday the 10th of Nov. next, the new *Universalist Church*, in this village, will be dedicated to the service of the *one living and true God*, the *Creator Preserver and Saviour* of all men. The Rev. HOSEA BALLOU of Boston will officiate on that interesting occasion. The services will commence at 11 o'clock A. M. Ministering Brethren are respectfully requested to attend.

It is also expected that Br. Ballou will preach in this village on the *first* and *second* sabbaths in Nov. ☞Br. Ballou has arrived.

On Thursday the 11th of Nov. next, the service of Installation will be performed in the new Church in this village. Service will commence at 11 o'clock, A. M.

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